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THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 22.]

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR.

“The owners of slaves are LICENSED ROB-BERS, and not the just proprietors of what they claim: freeing them is not depriving them of property; but restoring it to the right owner; it is suffering the unlawful captive to escape. It is not wronging the master, but doing justice to the slave, restoring him to himself. Emancipation would only take away property that is its own property, and not ours; property that has the same right to possess us, as we have to possess it; property that has the same right to convert our children into dogs and calves and colts, as we have to convert theirs into these beasts; property that may transfer our children to strangers, by the same right that we transfer theirs.”—RICE.

For the Liberator.

WALKER'S APPEAL. NO. 3.

Walker begins the second article of his Appeal with a retrospective view of the glories of Carthage and Egypt, and promises his brethren that in due time the Lord will give them a Hannibal to lead them to victory and liberty. That some black temporal Messiah may arise, some man of mighty mind, who shall rend asunder the bonds of prejudice and captivity, is by no means unlikely. The darkest regions of the earth have produced their extraordinary men: Persia had her Nadir, the Goths their Alaric and Attila, Tartary had her Genghis Khan; why may not African America produce her champion? But that the Almighty will send a special messenger to our slaves, and strike for those who will not strike for themselves, you will allow me to doubt. I am sorry to see so much of the delusion of fanaticism mingled with so much sound sense and noble feeling.

A dreadful prediction follows, and if it be not fulfilled sooner or later, the order of things will have changed. I would that all slave owners could read it: it might teach them a salutary though unwelcome lesson.

“The whites want slaves, and want us for their slaves, but some of them will curse the day they ever saw us. As true as the sun ever shone in its meridian splendor, my color will root some of them out of the face of the earth. They shall have enough of making slaves of, and butchering, and murdering us in the manner which they have. No doubt some may say that I write with a bad spirit, and that I, being a black, wish these things to occur. Whether I write with a bad or good spirit, I say if these things do not occur in their proper time, it is because the world in which we live does not exist, and we are deceived with regard to its existence.—It is immaterial, however, to me, who believe, or who refuse—though I should like to see the whites repent, per-advantage God may have mercy on them; some, however, have gone so far that their cup must be filled.”

Walker says that a great portion of the miseries of the slaves springs from their want of unity of feeling and fidelity to each other. In support of this position, he quotes an account of the mutiny of a gang of slaves against their driver. The blacks, it seems, overpowered the whites and would have slain one of them, had not a black woman assisted him to escape. He speaks of this woman in bitter terms,

and says it is owing, in a great measure, to such persons, that the whites are able to keep the blacks under. Eight blacks, he says, if thoroughly roused, are a match for fifty whites. I can conceive that a band of blacks, goaded to fury, smarting with the sense of wrong, with everything before them to gain, and nothing behind to lose, would be more than a match for treble their number of men who should have no such motives to urge them on. In this sense he may be right.

The following passage has more force, more reason, and puts the condition of the free blacks in a stronger light, than any other in the book. It is written in a sincere and patriotic spirit. Let those who believe in the mental inferiority of the blacks, read it and acknowledge that if their theory is true, David Walker was an exception to it.

“Men of color, who are also of sense, for you particularly is my APPEAL designed. Our more ignorant brethren are not able to penetrate its value. I call upon you therefore to cast your eyes upon the wretchedness of your brethren, and to do your utmost to enlighten them—go to work and enlighten your brethren!—Let the Lord see you doing what you can to rescue them and yourselves from degradation. Do any of you say that you and your family are free and happy, and what have you to do with the wretched slaves and other people? So can I say, for I enjoy as much freedom as any of you, if I am not quite as well off as the best of you. Look into our freedom and happiness, and see of what kind they are composed!! They are of the very lowest kind—they are the very dregs!—they are the most servile and abject kind that ever a people was in possession of! If any of you wish to know how FREE you are, let one of you start and go through the southern and western States of this country, and unless you travel as a slave to a white man (a servant is a slave to the man whom he serves) or have your free papers, (which if you are not careful they will get from you) if they do not take you up and put you into jail, and if you cannot give good evidence of your freedom, sell you into eternal slavery, I am not a living man: or any man of color, immaterial who he is, or where he came from, if he is not the fourth from the negro race!! (as we are called) the white Christians of America will serve him the same; they will sink him into wretchedness and degradation forever while he lives. And yet some of you have the hardihood to say that you are free and happy! May God have mercy on your freedom and happiness!! I met a colored man in the street a short time since, with a string of boots on his shoulders; we fell into conversation, and in course of which, I said to him, what a miserable set of people we are! He asked, why?—Said I, we are so subjected under the whites, that we cannot obtain the comforts of life, but by cleaning their boots and shoes, old clothes, waiting on them, shaving them, &c. Said he (with the boots on his shoulders) “I am completely happy!!! I never want to live any better or happier than when I can get a plenty of boots and shoes to clean!!!” Oh! how can those who are actuated by avarice only, but think, that our Creator made us to be an inheritance to them forever, when they see that our greatest glory is centered in such mean and low objects? Understand me, brethren, I do not mean to speak against the occupations by which we acquire enough and sometimes scarcely that, to render ourselves and family comfortable through life.—I am subjected to the same inconvenience, as you all.—My objections are, to our glorifying and being happy in such low employments; for if we are men, we ought to be thankful to the Lord for the past, and for the future. Be looking forward with thankful hearts to higher attainments than *wielding the razor and cleaning boots and shoes*. The man whose aspirations are not above, and even below these, is indeed, ignorant and wretched enough.”

He next opposes the erroneous opinions of his brethren on the subject of education, and exhorts them to get a knowledge of things rather than of words and fair penmanship. He mentions a fact that I deem remarkable, viz. Not one in thirty of the young men of color who have been to school, and who are believed by their parents to be well educated, can answer the easiest question in English Grammar, or point out the errors in an ill-constructed sentence, however simple. Is this so? And if so, what is the reason of it? According to the ‘Appeal,’ it is because no white schoolmaster will communicate a particle of useful instruction to a black boy. I have attended a Sunday School where black infants were taught by bigoted, silly women, and have seen them taught their letters, and have

heard them answer questions on the church catechism. I have seen their cent-a-week spending money wrung from their little hands to endow a missionary, or, perhaps, to help expatriate their parents, but I never saw one item of practical knowledge given or received. Our free black brethren are to blame for this state of things. If they will pay for instruction for their children, they can command it. Interest is stronger than prejudice, and white teachers may be found in multitudes who will impart the stores of the mind for a convincing consideration. I say to you, black men, into whose hands these remarks shall fall, if you wish to see your children happy, prosperous and respected, give them knowledge. There is no able bodied laboring man so poor as cannot spare from his earnings enough to give at least one child as much learning as is necessary or desirable for a seaman, a mechanic, or a tradesman. Give your children the advantages of a good school, and they will be something better than barbers and shoe blacks. There are enough of you to support a school, and, if you can manage to support him, I will myself engage to find a competent and willing instructor.

The principal part of the third article of the ‘Appeal’ is a dissertation on the advantages of religion, and as I do not deem myself a competent critic on such topics, I will, if you please, Mr Garrison, pratermit the subject altogether. After this, Walker institutes a comparison between the treatment of negroes at the hands of Americans here and of Englishmen elsewhere. The result is in favor of John Bull, as might have been expected. He says that there is no intelligent black who does not esteem an Englishman. Should England ever get a hostile footing in one of the southern states, what might be the consequence of such a feeling?

The fourth and last article begins with a discourse on the miseries inflicted on the blacks by the visionary scheme of colonizing them in Africa. Mr Clay comes in for a share of censure, for having lent his countenance to the Colonization Society. May the Lord forgive Walker for the aspersion he ignorantly casts on that virtuous and eminent man. Mr Clay saw a great evil in the land, the curse of bondage, and like many other good men, caught desperately at the only means to ameliorate it that occurred to his mind.

A panegyric on the late good Bishop Allen, some further remarks on the Colonizing scheme and a criticism of the Declaration of Independence, make up the remainder of the article. In one passage he asks the reason why the blacks are so easily overawed and oppressed by the whites. I will quote his answer, for it is well worthy of note.

“They keep us miserable now, and call us their property, but some of them will have enough of us by and by—their stomachs shall run over with us; they want us for their slaves, and shall have us to their fill. We are all in the world together!!—I said above, because we cannot help ourselves, (viz. we cannot help the whites murdering our mothers and our wives) but this statement is incorrect—for we can help ourselves; for, if we lay aside abject servility, and be determined to act like men, and not brutes—the murderers among the whites would be afraid to show their cruel heads. But O, my God!—in sorrow I must say it, that my color, all over the world, have a mean, servile spirit. They yield in a moment to the whites, let them be right or wrong—the reason they are able to keep their feet on our throats. Oh! my colored brethren, all over the world, when shall we arise from this death-like apathy!—and be men!! You will notice, if ever we become men, I mean respectable men, such as other people are, we must exert ourselves to the full. For, remember, that it is the greatest desire and object of the greater part of the whites, to keep us ignorant, and make us work to support them and their families.—Here now, in the Southern and Western sections of this country, there are at least three colored persons for one white; why is it, that those few weak, good-for-nothing whites, are able to keep so many able men, one of whom can put to flight a dozen whites, in wretchedness and misery? It shows at once, what the blacks are; we are ignorant, abject, servile and mean—and the whites know it—they know that we are too servile to assert our rights as men—or they would not fool with us as they do. Would they fool with any other people as they do with us? No, they know too well, that they would get themselves ruined. Why do they not bring the

inhabitants of Asia to be body servants to them? They know they would get their bodies rent and torn from head to foot. Why do they not get the Aborigines of this country to be slaves to them and their children, to work their farms and dig their mines? They know well that the Aborigines of this country, (or Indians) would tear them from the earth. The Indians would not rest day or night, they would be up all times of night, cutting their cruel throats. But my color, (some, not all,) are willing to stand still and be murdered by the cruel whites.”

This is the root of the matter. Were not the slaves of a mean and servile spirit (the consequence of their utter ignorance) they were slaves no longer. They are strong enough to free themselves, and if that object cannot be effected by peaceable means, in God’s name let it come in any way, be the consequence what it may, rather than that this great wickedness should pollute our otherwise favored land. The tears of the innocent and the groans of the oppressed cry to Heaven for vengeance, and though I do not look for the arrival of any relief through supernatural agency, I am persuaded that a great change must take place before the lapse of another century. How any one can think and feel otherwise with regard to this subject, I can only account for by supposing that they do indeed regard the blacks as another and an inferior species. Let but an American seaman be impressed into the British navy, where, by the way, he is clad, fed, paid, and not very ill treated, and the tocsin of alarm is sounded, and the country is in a flame from Maine to Florida. But let a Georgia planter starve or scourge his slaves to death, or shoot them down for his amusement, and the most deathlike apathy prevails. How long, O, Lord, how long!

Walker’s remarks on the Declaration of Independence are pointed and to the purpose, but the sum of that argument may be given in few words. The instrument has a most unhappy beginning, for its very first clause, in the mouth of a white inhabitant of any of the slave states, is a base lie, or, at best, a vile piece of national hypocrisy. This language is not stronger than the occasion justifies. How can any man who holds a slave, or assists another to hold him, say that all men are born free and equal? Any foreigner has a right to call him a fool or a hypocrite.

By your leave, I will close my cogitations on this subject with a few remarks on the plan of colonizing our negroes elsewhere.

1. It is cruel.
2. It is unjust.
3. It is impracticable.
4. Were it none of these, it is impolitic.

1. No man of color who knows his own interest will consent to emigrate to a land of which he knows nothing. If advantage is taken of a negro’s ignorance to entice him from a soil where he has friends and kindred, and where he may eat bread by the sweat of his brow, to one that offers only other equal advantages, it is cruel. If his situation is changed for the worse, it is doubly cruel. A sudden change of climate, of habits, is, to say the least, no advantage, and I never heard that a black received a remuneration for the trouble and hardship of settling in a new country; for a hardship it certainly is. If, as I believe, the land of promise is a miserable country, at the mercy of savages, and still worse, of greedy speculators, it is the height of cruelty to send him thither, whether willingly or unwillingly.

2. To tell a man that he shall not or cannot enjoy the rights his Maker endowed him withal, but on condition of forsaking the land of his birth, to which his dearest sympathies and affections cling, is unjust. To say to a black, ‘here you cannot be respected or respectable, nor shall your children be so after you,’ is downright abuse, for who can say what changes may take place? This country is their country as much as ours, and they have as much right to remain in it. They know no other land; no other language; it is their country. Suppose that the blacks should become more numerous than ourselves, and should set about colonizing us in Europe, what should we say to the plan? Should we not call it downright insult?

3. The whole number exported by the Colonization Society, from its establishment till now, would

not balance the increase of a single week. When the ocean can be drained with a bucket, shall we get rid of our black population by such means—but not till then.

4. To what purpose send three millions of our fellow countrymen into exile? Are they not as capable of being useful here as an equal number of whites? If they can be happy and respectable elsewhere, it only depends on ourselves to make them so here. They will make themselves so, if suffered. Supposing we should send an equal number of poor whites to Liberia, should we not suffer in consequence? Who would carry the load, pave the streets, &c. for us? Certainly blacks are as able to labor as whites. One tenth of the males would suffice to win ten pitched battles for their country.

I will conclude by hoping that what has fallen from my pen may induce some few of both colors to reflect on these matters. V.

For the Liberator.

INTERESTING EXHIBITION.

The present crisis in the history of the colored population of the United States, is one which I have often contemplated with feelings of intense interest and solicitude, and have frequently inquired, what is to be done to meliorate the condition of this shamefully oppressed and deeply afflicted people? But, notwithstanding my inquiries have been accompanied with considerable reflection and a tolerable share of information respecting their condition, I have never been able to see clearly the exact path by which they may extricate themselves from the awful degradation into which a multitude of circumstances have involved them, except it be by improving their minds. And the more I reflect upon the probable result of such an undertaking, the more firmly I am persuaded that, whether they remain on the soil to which they and their ancestors were brought by the cupidity of the white man, or whether they colonize themselves in the land of their forefathers, the cultivation of their minds and morals is their only earthly, and, may I not add, their only eternal salvation. Had I any doubts remaining on this point, the exhibition of the pupils under the care of Stephen Gloucester, on Wednesday afternoon, would have completely dispelled them. It was the first time I knew of the existence of such a school, and I was not a little surprised at hearing, through the medium of the newspapers, not only that such a school existed, but that there was to be an examination of the scholars on the different and some of them intricate branches of an English education. I could not repress the curiosity I had to witness such a novel sight as the examination of children of color in Grammar, Geography, History, &c. The idea of a colored child being much more than able to spell through a sentence, as an apology for reading, had scarcely occurred to me as existing at the present day. You may readily imagine my surprise, and I may add unfeigned joy, at finding, under these feelings, 70 neat, clean and intelligent looking children collected together in a fine spacious and airy apartment, in South 7th-street.

The gratification which the exhibition of the progress of the pupils in their studies gave me, was such as to induce a belief that a short account would, perhaps, not be unacceptable to the generality of your readers, and particularly that portion of them in Philadelphia, who had not an opportunity of witnessing this cheering spectacle to every well-wisher of the cause of education.

The examinations in Grammar, which were about concluding when I entered the room, I cannot speak of from personal knowledge; but the gentleman who had examined the class remarked, that they had shown in their answers to the questions that had been put to them, a very accurate knowledge, not only of the parts of speech but of the grammatical construction of sentences, and expressed himself as being highly pleased with the solid knowledge they had evinced of the subject. The examinations in Geography and History were conducted by a gentleman of acknowledged ability, and resulted in a development of an acquaintance with these important branches in the generality of the class, which would have been creditable to scholars of the same age, under any circumstances, in white schools, and could not but be gratifying to every well-wisher of the cause.

After the examination was concluded, the gentleman (Mr Chandler) who had examined these classes, thinking it might have an encouraging effect upon the scholars as well as the preceptor, expressed the gratification it had given him to observe such evident improvement since he saw them last, (which, if I understand correctly, had been about a month,) and added some very appropriate remarks upon the advantages and facilities the improvement of their minds would give them in every relation of life that they could possibly be placed in; and enjoined upon them the necessity of attending to their studies, in order to make proper advances, and also of obeying their parents. Those, he said, by the sweat of whose brow they were enjoying what the circumstances of the times in which they were children entirely precluded them from participating in, and those who spent so many sleepless nights in intense anxiety for their welfare, had an unquestionable right, and ought to be hon-

ored and obeyed by them—and last, though not least, they should yield a willing and cheerful obedience to their teacher. Many of the parents of the children were present, and we deem the remarks of Mr Chandler to them so peculiarly appropriate and worthy the attention of them, that I shall not apologize for lengthening this communication by endeavoring to give a sketch of them. It could not but be gratifying to them, he said, to see the advancement their children had made in acquiring the means of rendering themselves useful and worthy citizens. He was a parent himself, and could participate in a degree with them in the joyous feeling, and would respectfully beg leave to offer them a few hints with respect to their attendance at school. They all, no doubt, knew the advantage of perseverance and constant attention, in facilitating labor of any kind; he would beg leave to inform them, that in the pursuit of knowledge, and particularly with children whose habits and manners were in the unsettled state incident to childhood, it was of the greatest and highest importance; it enabled the teacher to form their habits—it enabled him to become acquainted with the dispositions of his scholars, and the pupil to know his teacher; and when that was once accomplished, it gave him facilities which a stranger would not possess; and consequently a great disadvantage would result to the pupil if he or she was changed from one teacher to another, without good and sufficient reasons. As respected the teacher of this school, he could bear testimony to his acquirements and capacity, and thought that the development that they had been witnesses to, were all sufficient testimonials of his capability, without anything additional from him; and finally that he confessed himself highly gratified with the improvement the children had evinced, and heartily wished the success of so good a work.

For my own part, I have not spent a more agreeable hour, for many days, than this. I heartily concurred in all my friend had said, and could have added that it ought to be a cause of sincere gratitude to the Author of all good, that they were enabled to obtain so great a blessing as a good education most undoubtedly is—that many of them could not now fully appreciate it; but I might have informed them, that if they acquired no more than sufficient to enable them to read their bibles, and thereby learn the way of salvation, that it was of inestimable value. I recollect an old woman, upwards of 90 years old, applying to a charitable person to teach her to read, saying she only wanted to be able to read her testament that she might receive the consolations of the gospel for the remainder of her life. Let none of the rising generation of colored children neglect then the opportunity now afforded them of acquiring knowledge and the means of being useful citizens and pious men. A SPECTATOR.

Philadelphia, May 20, 1831.

For the Liberator.

THE COLORED POPULATION OF THE UNITED STATES.—No. 8.

RULE 7. Slaves have no legal right to property real or personal; and whatever property they may acquire, belongs, in point of law, to the master.

This rule, I believe, is strictly true, in all the slave States. Anything which a slave possesses is his only by the indulgence, and may be taken from him at any time at the pleasure of his master. The extreme cruelty of this rule cannot be exaggerated. Anything given to a slave becomes in law the property of his master. If the master's rights were rigorously enforced, it would at once prevent all gifts to slaves. All the little comforts and conveniences which a slave might earn, by his exertions, in the few moments in which he was not occupied in his master's service, would be swept from him. The object of the rule which we have just stated seems to be, like that of too many other slave laws, to heap the greatest possible quantity of misery and degradation on its victims, and to brand upon their hearts an indelible impression of the scorn and contempt with which their oppressors regard them.

It cannot be said, in defence of this rule, that the possession of property, by the slaves, is inconsistent with his relation to his master, for slavery has often existed without any such rule. Without considering the rights of the Roman slaves to their *peculium*, in regard to which they seem to have been much better situated than the negroes, I shall merely cite a single passage from Mr Stephen, giving an account of some analogous provisions of other countries, which are less familiar to general readers.

"The slaves among the ancient Germans paid to the master only a small part of their property, as a tribute, retaining the rest as their own; and though their state was much deteriorated in later times, the modern slaves of Germany have, in general, possessed a legal right of holding and transmitting property, subject only to some reasonable restrictions; except that mortuaries, or, in some places, a certain part of the estate, devolved on their death to the lords.

In our own days, the Polish slaves, prior to any recent alleviations of their lot, were not only allowed to hold property, but endowed with it by their lords.

Our ancient law of villeinage, was in this respect less indulgent than in most other points; for the lord might seize the property of his vassal, if so disposed; although without seizure, it did not vest in him, but

might be enjoyed or transferred by the vassal, and transmitted to his representatives at his death. But practice here went beyond the law in liberality, to an extent at which our West India planters may well be amazed; since it was not only usual for vassals to possess personal property, to an amount considerable in those days, but to purchase lands and tenements, and even manors; nay, sometimes they bought the very manors to which they themselves as slaves were *regardant* or appurtenant. Our ancient law books in which records of judicial proceedings in those days are preserved, abound with cases which arose in consequence of acquisitions made by these bondmen, of real estates.

The law of the Spanish and Portuguese colonies, in this, as in all other points, is more humane and liberal than that of the British islands. The money and effects which a slave acquires by his labor at times set apart for his own use, or by any other means, are legally his own, and cannot be seized by the master.

Here also, the institutions of the coast of Guinea might put our colonial codes to shame. The slaves, or men whom the slave-traders and their partizans represented as being in that state, while in their native Africa, may acquire property, nay, and very extensive property too, which their sable masters cannot take away. I cite in proof of it an anecdote given by one of the most zealous witnesses and delegates of the town of Liverpool, before the Committee of the Privy Council. "The Government of New Calabar is nearly similar to that of Bonny, &c.—There is a man there called Amachree, who has more influence and wealth than all the rest of the community, though he himself is a purchased slave, brought from the Brasan country; he has offered the price of a hundred slaves for his freedom; but, according to the laws of the country, he cannot obtain it, though his master, who is an obscure and a poor individual, would gladly let him have it. It is contrary to a fundamental law of the country, that a purchased slave should become free; and the priests who are interpreters and guardians of the laws are afraid, if it should be permitted in the case of this man, of establishing a dangerous precedent. It is a small country, and they are apprehensive that the purchased slaves, if emancipated, should make themselves masters of it. Notwithstanding the great influence and wealth of this man, his power is, in many instances, restrained by his condition of slavery."

I am far from supposing that the rule of law which I have stated, is constantly enforced by all masters in the southern States. The principle is so severe that human nature revolts against its enforcement. The grand defence of the law, indeed, is that it is seldom taken advantage of.

The laws of many of the States exceed in severity the general rule as above stated, for they actually deny slaves the power of holding different kinds of property, even with their master's consent. Thus in North Carolina, South Carolina, and Georgia, slaves are prohibited from keeping any boat or canoe, and from raising any horse, cattle, sheep, or hogs, under penalty of forfeiture. In Mississippi, a slave is prohibited from cultivating cotton for his own use, even with his master's permission, and the master is liable to a fine of fifty dollars for permitting him to do so. The master is also liable to a similar fine for permitting a slave to keep stock of any description.

"The civil code of Louisiana coincides with the text in the following manner: 'all that a slave possesses belongs to his master—he possesses nothing of his own, except his peculium, that is to say, the sum of money or moveable estate, which his master chooses he should possess.'—Art. 175, and see, 1 Martin's Digest, 616. 'Slaves are incapable of inheriting or transmitting property.' Civil Code, art. 945. 'Slaves cannot dispose of or receive by donation inter vivos or mortis causa, unless they have been previously and expressly enfranchised conformably to law, or unless they are expressly enfranchised by the act, by which the donation is made to them.' Art. 1462. 'The earnings of slaves and the price of their service, belong to their owners, who have their action to recover the amount from those who have employed them.' Louisiana Code of Practice, art. 103.

The decisions of the courts confirm the doctrine of these acts of assembly;—as in South Carolina, where it was held, 'That slaves cannot take property by descent or purchase, 4 Dessausure's Chancery Reports, 266, Bynum vs. Bostwick.—And in North Carolina, 'Slaves cannot take by sale, or devise, or descent. And, a devise of land, to be rented out for the maintenance of a slave, was adjudged to be void.' 1 Cameron's and Norwood's Reports, 353—same decision, 1 Taylor's Reports, 209.—Also, in Maryland, a gift, bequest, or devise made to a slave, by any one not his owner, would be void. See Dulany's opinion, 1 Maryland Reports, 561. Though in this last state, such a devise of real or personal estate, made by the owner of the slave, has been held to entitle the slave to freedom, as the implied intention of the owner; Hall vs. Mullin, 5 Harris and Johnson's Reports, 190.—Stroud.

P. H.

SLAVERY RECORD.

From the Christian Register.

PUBLIC SALE OF SLAVES.

We copy the following account of a "Dutch Vendue of Slaves," given by an intelligent writer in his notes on the West Indies. The scene of this shocking transaction, parts of which, however, we spare ourselves and our readers from repeating, was in the principal town of a Dutch settlement in South America.

On arriving at the town, [says the writer,] we were surprised to find it quite a holiday, or a kind of public fair. The sale seemed to have excited general attention, and to have brought together all the inhabitants of the colony. The planters came down

from their estates with their wives and families, arrayed in their gayest apparel; the belles and beaux appeared in their Sunday suits; even the children were in full dress; and their slaves decked out in holiday clothes. To the inhabitants it seemed a day of feasting and hilarity, but to the poor Africans it was a period of heavy grief and affliction, for they were to be sold as beasts of burden—torn from each other—and widely dispersed about the colony; to wear out their days in the hopeless toils of slavery.

The fair being open, and the crowd assembled, these unpitied sable beings were exposed to the hammer of public auction. In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negro hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced; but on the slave being desired to show the activity of his limbs, and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal, then, looking at the woman, made signs expressive of great distress. Next he pointed to her and to the chair, evidently intimating that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman—pointed to the chair—held up two fingers to the auctioneer, and implored the multitude in anxious supplicant gestures. Upon his countenance was marked the combined expression of sorrow, affliction and alarm. He grew more and more restless, and repeated signs which seemed to say—"Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage." It was nature that spoke—and her language could not be mistaken! Humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture—then folding her in his arms, and pressing her to his bosom, he became composed; and looked with a smile of complacency which plainly said, "Proceed!—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied." The bidding was renewed! They exhibited marks of health and strength, and quickly the two were sold together for 1650 guilders.

"Enough!"—you will say. "Give me no more of slaves, nor of slavery." For the present, I obey.

Martinique.—A gentleman who left this Island April 20, informed the editors of the Norfolk Beacon that one hundred and fifty of the Negroes who were engaged in the late revolt had been executed. This horrible retribution will yet work out the deliverance of the oppressed blacks.

Murder.—It is stated in the Florence (Alabama) Advertiser that an inquest was recently held upon the body of a negro named Bartlet, the property of George Hill.—It appeared that H. had heard that his slave was about to abscond; whereupon in the presence of a neighbor, he stripped and tied him across a log, and whipped him until he was exhausted. He then, notwithstanding the entreaties of the overseer to the contrary, fastened him to a tree, with a lock chain about his neck, and struck him on the head with the butt end of his whip, and retired leaving him in that situation. The negro died in two or three hours afterwards. Hill has not been taken.

JUVENILE DEPARTMENT.

The following Essay was spoken by a young colored lad at an exhibition of the New-York African Free School in 1828.

To the American Convention for promoting the Abolition of Slavery, and improving the condition of the African Race.

GENTLEMEN,

I feel myself highly honored by addressing you in behalf of myself and the African race. I am but a poor descendant of that injured people. When I reflect upon the enormities which continue to be practised in our otherwise favored country, on the ill-fated Africans and their descendants, who are torn by the hands of violence from their native country, and sold like brutes to tyrannical slaveholders in different countries, where they are held in slavery and bondage, I ought to return thanks unto Almighty God, for having put it into the hearts of such distinguished men as you, to undertake the cause of the abolition of Slavery; and I ought to feel myself greatly blessed for enjoying the many privileges I do; while there are so many in the southern states chained in slavery, who perhaps, have left mothers, fathers, sisters and brothers, to mourn their loss. I feel myself greatly blessed in belonging to a school which has been established for many years by the Manumission Society. The different branches that are taught in this school, are reading, writing, arithmetic, geography, navigation, astronomy, and map drawing. Our schools which now contain 700 male and female scholars, continue to be conducted on the Lancasterian system, and the improvement of the scholars is such, as to be satisfactory to the Trustees, and all visitors who come to the school. Next to the Supreme Being, gentlemen, you deserve the gratitude and thankfulness of our whole race. When I reflect on the great things that you have done for us, I can but with gratitude fall at your feet and thank you. It makes my heart burn within me, when I think of the poor Africans who are torn from their homes and relatives; deprived of the protection and advice of their friends, and forced to a distance from the means of proving and defending their rights: these

wretched victims of avarice and cruelty languish a long time in bondage before they can procure assistance. You, gentlemen, who are advocates for the abolition of such, deserve the gratitude and thanks of our whole race. May Divine Providence assist you in all your proceedings, is the wish of a descendant of Africa.

ISAIAH G. DEGRASS, aged 15 years.
New-York African Free School, Oct. 21st, 1828.

BOSTON,

SATURDAY, MAY 28, 1831.

PROSPECTUS OF THE LIBERATOR,

A weekly Journal published in Boston, Mass.

Emancipation is the order of the day. Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained—that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical domination, opening the prison doors, giving freedom to the captive, and regenerating the world. Nations are born in a day. The empires of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are crumbling to the dust, and fetters are everywhere falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe and tongue and color are shouting, LIBERTY AND EQUALITY NOW—LIBERTY AND EQUALITY FOREVER!

It is right that it should be so. It is right that man should be, as he was made, but 'a little lower than the angels.' To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind. An oppressor is a hateful object; his claims are monstrous; he deserves unmingled execration; he is without excuse.

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for which antiquity has no parallel. Their carcasses are daily thrown to the fowls of heaven; their blood drenches the ground which they till; their sighs freight every wind; they are beaten with whips; they are lacerated with red hot brands; they are torn asunder at the sacrifice of every natural and domestic relation; they are sold like cattle; they are scantily fed with the coarsest aliment; their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out; they are rational beings, but their intellects are crippled; they are accountable beings, but the light of the gospel is hid from their vision.

It is the design of the Liberator to overthrow this horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate; the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion; our hope is on God, and on the moral power of the nation. As slavery in its origin was a national crime, so likewise is its removal a national duty. One State cannot meet it single-handed; one section of the country cannot destroy it. The people, the whole people, must engage in the work; every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly; there is innocent blood upon our garments, there is stolen property in our houses; and every one of us has an account to settle with the present generation of blacks.

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The Liberator will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law.)

The first number of the Liberator was issued January 1, 1831, without a subscriber. Its patronage has steadily and flatteringly increased, by voluntary subscriptions, up to the present time. Its character is sufficiently developed to render an exposition unnecessary. A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence.

Appalling as is the evil of slavery, the press is able to cope with it; and without the agency of the press, no impression can be made, no plan perfected, no victory achieved. Our appeal is directed to this community—to this State—to New-England—to the whole nation. Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns. The favor will be gratefully reciprocated.

GARRISON & KNAPP.

CONDITIONS.

The Liberator is printed every Saturday, on a neat sheet and in a handsome manner, at \$2 per annum. No subscription will be received for a shorter period than six months.

MALIGNITY. We copy the following paragraph from the Washington Spectator. It is stocked with malignity and misrepresentation, and is a fair specimen of the spirit which pervades that print.

'Fruits of the Liberator.—The congregations in Hartford, Conn. are accustomed to lease their pews by auction; so that those who feel most able to pay, procure the seats which are deemed most eligible. We understand, too, that they furnish, as in other places, gratuitous seats for the colored people, in their various houses of worship, and that they have built one for their appropriate use, and supply it with preaching and Sabbath School instruction, gratuitously. The Boston Liberator has come out upon them in its wrath, because they do not place the colored people among the most respectable, that is, do for them what they would not do for each other, and give them, not the cold relics from their abundant tables, but a full portion of the best dishes upon them. We admire the philanthropy of the man that can set up so moderate and modest a claim for hale and hearty paupers. We have an article from the Hartford Review, which shows that the colored people there have taken their own cause in fist, and substantial clubs and stones are responding to the wind and words of the Liberator.'

We deny the charge that we have 'come out in wrath, because they [the people of Hartford] do not place the colored people among the most respectable, that is, do for them what they would not do for each other'—and the Editor of the Spectator is challenged to substantiate his assertion. Our complaint was, and is, on account of the unseemly retreats which are made in our churches for the people of color. We contend that it is anti-Christian thus to drive them into an obscure and remote nook; that if they are able to hire or purchase pews in any part of a church, they ought not to be thrust out; that this division is positive and aggravated persecution; that it is a gross violation of our Saviour's golden rule; and that, as their souls are equally precious with white ones, they ought to receive equal facilities for spiritual improvement. But, marvellous philanthropy! gratuitous seats are furnished for the colored people! Yes—and their occupancy is supposed to grant three things; first, that the separation is just; secondly, that the blacks are inferior to the whites; and thirdly, that the occupants admit their own inferiority. Every black man who goes into such a human menagerie dishonors himself, and should shun it as he would a cage for wild beasts. We know that many of our colored brethren are driven away from the houses of worship on this very account; and we hope they will unanimously abstain from visiting them until a better arrangement be made. We would hint to Mr Orr, and to others, that he who despises the workmanship of the Creator, despises the Creator himself; and that he who is too good to be on an equality with his black brother in the church, is too good to be on an equality with him in heaven.

But the essence of Mr Orr's malignity is seen in his insinuation, that the recent quarrel at Hartford, between a party of whites and blacks, was the 'fruit of the Liberator.' He knows nothing of the circumstances of the case, nor which party was to blame; but with true colonization charity concludes that the blacks were the assailants, and that they 'have taken their own cause in fist'!! We wish him an increase of candor, a reduction of his prejudice and contempt, a better spirit, and a larger mind.

We have received an account of the origin of the quarrel at Hartford, which shall be given next week.

Among the females who are interesting themselves in behalf of the poor slaves, LYDIA WHITE of Philadelphia, a member of the Society of Friends, deserves high commendation. She has been very zealous in procuring the manufacture of domestic goods from cotton raised by free labor, and during the past year has kept a Free Dry Goods Store at No. 86, North Fifth-street. Those who wish to examine patterns of her goods are requested to call at this office. We have lately received a letter from her, from which we take the following extracts:

'I am glad to hear that the people of Boston and New-Hampshire are becoming uneasy with using the produce of slave labor, which I have long had to view as the main staple of slavery. Much do I regret that we have not a full supply and a better assortment of domestic cotton goods manufactured of the material which is cultivated by free labor; for I believe if this was the case, and stores were opened in different sections of the Union by conscientious persons, whose concern would be more to promote justice and accommodate the necessary wants of their fellow creatures, than to accumulate wealth for themselves, they would have a tendency to greatly increase the demand for the produce of remunerated labor.'

'I think I may safely say, that the concern to bear a testimony against African slavery by abstinence is gaining and spreading far and wide over our country. Orders are repeatedly sent to me for free goods from different parts of several States, viz. Vermont, Rhode-Island, New-York, Ohio, Indiana, Delaware, and I think Maryland and Virginia; and frequently new customers call on me for the same from Pennsylvania and New-Jersey.'

'Two days since, I purchased a small lot of free

Cotton from North Carolina, which I shall endeavor to have manufactured to the best attainable advantage, in quality, variety and price. I am increasingly desirous to do what I can in this way, to encourage the conscientious in abstinence from the products of the slaves' labor: to me it seems very important for us (the advocates of liberty and justice) to be steadfast in this particular.'

'When I meditate on the subject, the query arises, what avails the abundant profession of religion which is made in this day, if it do not lead us practically to bear testimony against this greatest of evils, cruelly oppressing and degrading our fellow-creatures? Surely the truth leads out of all this.'

For the Liberator.

IMPROVEMENT OF THE COLORED POPULATION OF THIS CITY.

Agreeably to previous notice given by the President of the General Colored Association, a meeting was held on the 6th of May, for the purpose of appointing candidates for the official Board the ensuing year—at which a Committee was chosen to select candidates for officers of said Society. After other necessary business was attended to, the meeting was adjourned to the 13th inst. for the purpose of receiving the returns of the Committee for the election of officers, and the transaction of such other business as appertained to the celebration of the Society's anniversary. The officers appointed to serve the ensuing year are as follows:—Thomas Dalton, President; William G. Nell, Vice President; James Gould, Treasurer; James G. Barbadoes, Secretary; Frederick Brinsley, Hosea Easton and Thomas Cole, Corresponding Committee; Robert Wood, James How, Coffin Pitts, James Brown and Walker Lewis, Standing Committee. At said meeting, several resolves were offered and adopted; among which was one, that our anniversary be celebrated on the 19th by an address and a festival.—An executive was chosen for the business relative thereto. Mr Robert Wood was appointed to provide the dinner, and Mr Thomas Cole, Orator. Meeting adjourned to the 19th inst.

Agreeably to adjournment, the Society met, The ceremonies were commenced with prayer by the Rev. Washington Christian, followed by an appropriate address by Mr Thomas Cole. Concluding prayer by the Rev. Samuel Snowden. Blessing craved at the table by the Rev. Hosea Easton. After partaking of a well provided dinner, there were regular toasts given by Mr Frederick Brinsley, Toast Master, and followed by others from the members generally; sentiments which were (if we are judges) indicative of moral, political and religious principles existing among us, however disputed by the Colonization Society.

For the Liberator.

GENERAL CONVENTION OF THE PEOPLE OF COLOR.

We the publishing Committee of the PARENT SOCIETY, beg leave to inform the different Societies auxiliary to it, as well as the public in general, that we have printed the proceedings of the late Convention in pamphlet form, and distributed them in most of the cities and towns throughout the United States.

Every information we can derive from various sources, not only evinces a lively interest in our welfare, but intimates the speedy elevation of our colored population, to the scale and standing of men.

Being fully convinced that much may be done by proper efforts on our part; we therefore urge our brethren, to make every exertion in their power, to send their delegates, clothed with proper authority, so that our people may be effectually represented in GENERAL CONVENTION, to be held in Philadelphia, on the 6th day of June next.

The important interests connected with our situation as a people are serious, and will no doubt claim the deliberate consideration of the approaching Convention: we therefore flatter ourselves with the hope of receiving much aid from those of our brethren whose condition in life does not render it necessary for them to exchange their present comforts for those of doubtful character, in migrating from the land which gave them birth, being *de facto* their native soil.

Signed,

B. BENTON,
WM. WHIPPER.

Philadelphia, May 20, 1831.

A New-York correspondent, under date of May 18th, says:

'On Friday evening last was celebrated the anniversary of the Colonization Society, and on Sunday evening Mr Gurley, Secretary of the A. C. S., delivered an address in the African Methodist Church of this city, both of which meetings I was prevented from attending, to my regret, by reason of my ill health; as I understand from a friend that the said Mr G. gave it to yourself in good round terms.'

We owe Mr Gurley one.

The latest foreign accounts represent the Poles as having been uniformly successful in their battles with the foe. It was said the Russian army had already suffered a loss of 50,000 men! No doubt the accounts are greatly exaggerated. We have no room for details.

The Reform Bill.—The House of Commons, on the 20th of April, voted to retain the present number of members,—299 to 291.

The Emperor of Brazil, Don Pedro, has abdicated in favor of his son, and taken refuge on board of a British man of war.

Our readers must refer to the various religious papers for an account of the anniversaries during the present week. We have reports of several speeches, and statements of facts, made on these occasions; but our columns are pre-occupied, and we are as usual driven into a narrow corner. It has been the happiest week of our existence. We cannot discriminate between the excellence and importance of the different Societies: every one of them was the best. Only one thing was wanting—the anniversary of a National Anti-Slavery Society. Such a society must be organized forthwith.

The Election Sermon, by the Rev. Leonard Withington of Newbury, was an admirable affair—an apology for the clergy and a defence of their character. We should like to occupy a column in eulogy of its merits.

DISCOURSE ON SLAVERY.

The Rev. SAMUEL J. MAY, of Brooklyn, Conn., will deliver a Sermon upon Slavery in the United States, at the Rev. Mr Emerson's Church in Hanover-street, TO-MORROW (Sabbath) EVENING, at half past 7 o'clock.

We trust that not a vacant seat will be left in the meeting-house—not one—and that the aisles and galleries will be blocked up with a solid mass of bodies. We have already published of Mr May—

His spirit is as gentle as a dove,
Yet hath an angel's energy and scope;
Its flight is towering as the heaven above,
And with the outstretched earth doth bravely cope.

In the cause of Peace, of Temperance, and of Emancipation, he takes the most intense interest, and is an unblenching advocate. His address, we doubt not, will be all alive with pathos, truth and power. Again we invoke an *overwhelming* audience to-morrow evening to hear him.

AMERICANS, LOOK AT THIS! The Jesuit, a rancorous Catholic paper in this city, holds the following language in a late number:

'The Bible Society, in my humble estimation, is the deepest scheme ever laid by Satan in order to delude the human family and bring them to his eternal possession.'

Here is the cloven foot of Popery, with a vengeance. The people ought to derive instruction from this audacious paragraph, and to consider what sort of religious liberty may be expected under papal domination. The Bible has made this country what it is—and the Bible Society is doing more to break the fetters of oppression and scatter the mists of delusion, than all the patriotic associations and military orders in the world.

A tourist in North Carolina, who publishes a sketch in the New-York Observer, says that 'the colored people—slaves—are generally the most moral' in the State. The most common objection to their emancipation, therefore, is taken away—namely, that they are too depraved to receive liberty. Their masters, being confessedly the most vicious, ought to exchange situations with them, for the public safety!

Mr. Nathaniel H. White, formerly proprietor of the National Philanthropist, in this city, has become editor and proprietor of the Morristown, N. J. Palladium. We give him the right hand of fellowship, and our best wishes for his prosperity.

The Legislature organized on Wednesday morning. In the Senate, Hon. Leverett Saltonstall was chosen President, and Charles Calhoun, Clerk. In the House, William B. Calhoun, Esq. was chosen Speaker, and Pelham W. Warren, Clerk.

Trial for Piracy.—The trial of Gadett, indicted for having been concerned in the murder and piracy on board the brig Orbit, Capt. Woodbury, in August last, commenced on Monday morning, and was closed on Tuesday evening. The jury returned a verdict of GUILTY.

A Row.—A considerable of a riot occurred at Lowell on Tuesday evening, last week. A body of Irish people on one side and about two hundred Yankees on the other, had something of a battle with stones, brick-bats, clubs, &c. But nobody was killed, or very badly wounded. Several of the leaders have been arrested and bound over for trial.

Our friend Lewis, Editor of the Lynn Mirror, is about publishing his poems in an elegant duodecimo volume of between two and three hundred pages, on the finest paper and best type, and tastefully bound in cambric, at one dollar a copy. He will put us down for five copies.

Short Work.—The legislature of Rhode Island adjourned on Saturday last, after a session of three days and a half. That body meets four times in a year—no speech is expected from the governor.

MARRIED.

In Bennington, Mr James Ballard, principal of the Bennington Seminary, to Miss Emeline Hinsdill.

DEATHS.

In this city, Mrs Martha, wife of Mr Stephen Foster, aged 22.

At Detroit, 10th inst. Hon. John Trumbull, aged 81, author of McFingal, and many other poetical works of merit.

In Charleston, S. C. on the 10th inst. JEREMIAH EVARTS, Esq. Secretary of the American Board of Commissioners for Foreign Missions, and the writer of the Essays in the National Intelligencer, in favor of the Cherokees, signed 'William Penn.'

LITERARY.

We are surprised to see the following warlike article in the Southern Religious Telegraph, for two reasons—first, the editor of that paper professes to be a minister of the Prince of Peace—and secondly, the spirit of the address fully authorises the slaves to rise up and exterminate their masters. If the Poles may kill their tyrants, why may not the blacks?

ADDRESS TO POLAND.

Warsaw's last champion * from her height surveyed,
Wide o'er the fields a waste of ruin laid,—
Oh! Heaven! he cried, my bleeding country save;
Is there no hand on high to shield the brave?
Yet though destruction sweep these lovely plains,
Rise! fellow men! our country yet remains!
By that dread name, we wave the sword on high,
And swear for her live!—with her to die!

Campbell's Pleasures of Hope.

Poland, arise! shake off the yoke,
Your prostrate neck so long hath worn,
The spell of tyranny is broke,
The night of slavery is gone.

See Gallia rising from her trance,
The sleep she has so long endured,
To freedom's holy fight advance,
Deep wading through her brother's blood.

The cloud which hovered o'er her land,
Is buried in the deepest main,
And she has sworn a valiant band
Who ne'er will kiss the rod again.

See Kosciusko's cheering form,
Like Caesar's unrevenged ghost,
Walking amidst the battle-storm,
And calling on the armed host.

See on the verge of yonder storm,
That breaketh from the mountain brow,
The Almighty Maker's conquering form—
'Tis He commands you not to bow.

'Tis He who rode upon the cloud,
That seemed like pillowed fire above,
'Tis He who spoke, the heavens bowed,
And echoed forth his power and love.

'Tis He who said, 'Let there be light,'
And quick the darkness ceased to be,
He girds his armor on to fight,
And beckons you to victory. [! !]

Poland, arise! hear from the west,—
The shouts of brothers hail your cause,
Your efforts shall be nobly blest,
You fight for freedom's holy laws.

* Kosciusko.

M. T.

THE GRAVE.

How sweet to sleep where all is peace,
Where sorrow cannot reach the breast,
Where all life's idle throbbings cease,
And pain is lulled to rest;
Escaped o'er fortune's troubled wave,
To anchor in the silent grave!

That quiet land, where, peril past,
The weary win a long repose,
Where the bruised spirit finds, at last,
A balm for all its woes—

And lowly grief and lordly pride
Lie down, like brothers, side by side!

The breath of slander cannot come
To break the calm that lingers there;
There is no dreaming in the tomb,
Nor waking to despair!

Unkindness cannot wound us more,
And all earth's bitterness is o'er.

There the maiden waits till her lover come,
Where they never more may part:

And the stricken deer hath gained her home,
With the arrow in her heart:
And Passion's pulse lies hushed and still,
Beyond the reach of the Tempter's skill.

The mother—she hath gone to sleep,
With her babe upon her breast—
She hath no weary watch to keep
Over her infant's rest;

His slumbers on her bosom fair
Shall never more be broken—there!

For me—for me, whom all have left,—
The lovely, and the dearly loved,—
From whom the touch of time hath reft
The hearts which time had proved;

Whose guerdon was—and is—despair,
For all I bore, and all I bear!

Why should I linger idly on,
Amid the selfish and the cold;

A dreamer—when such dreams are gone
As those I nursed of old!

Why should the dead tree mock the spring,
A blighted and a withered thing!

How blest—how blest, that home to gain,
And slumber in that dreamless sleep,

From which we never rise to pain,
Nor ever wake to weep!

To win our way from the tempest's roar,
And lay us down on the golden shore!

MISCELLANEOUS.

When two human beings meet together, of what consequence is the color of their skins to their mutual pleasure and satisfaction in conversation? If their minds be congenial, can the pleasure of conversing with each other be either increased or diminished by the fact that one is black and the other white or yellow? The conversation of *Toussaint Louverture*, was that of a gentleman and a philosopher, although his skin was as black as jet: And where was the white man, in the days of *Toussaint*, of liberal and unbiased mind, who could not listen with delight to his conversation? He moved in no circle that did not reap instruction from his lips. He possessed genius, science, and eloquence; and there are thousands of his color who would display as much of these as he did, if not depressed by the galling yoke of slavery, the misfortune of ignorance, or the equally malign force of pride and prejudice on the part of the whites.—*African Sentinel*.

Howard, the celebrated philanthropist, was a thorough-going temperance man. He abandoned even the use of wine and malt liquors. In his Memoirs, by Brown, will be found many notices, concerning the effect of strong drink. In his excellent house of correction at Ghent, their use was prohibited.—A similar regulation was introduced into the Parisian jails. He found the English jails full of intemperance, and despaired of their reform in other respects, till that evil was banished. He bequeathed five pounds each, to ten poor cottagers at Cardington, who should not have been to the ale house for twelve months preceding his death. A pretty good testimony on the question respecting the use of malt liquors. *Genius of Temp.*

In Malta, the day before Good Friday of last year, a visitor saw four or five persons, so habited that they could not be known, passing through the streets from one Mass house to another, with heavy chains made fast to each ankle. Another saw more than twenty, similarly circumstanced, performing penances thus, for fulfilling superstitious vows. About one sixth of the male population of Malta belong to ecclesiastical or monastic orders. It is remarkable to what an elevation the Romish churches have raised the Virgin Mary in the view of the people. Images and pictures of her are in every shop. Even dram sellers keep a lamp ever burning in the evening before one of her pictures, in a conspicuous place. It is said too, that in the most infamous houses, a lamp is kept burning before the Virgin, to invoke her aid in gaining the wages of prostitution.

Singular Dwellings.—The Georgian or Tartar dwellings are seldom to be found above ground: the top is covered with beams of wood, branches of trees, and above all, with a coat of earth, which makes it level with the ground. The natives are frequently disturbed, when sitting round the fire, by the leg of some unfortunate cow or camel making its appearance down the chimney; and it is not uncommon for the lambs to fall through, and spoil whatever may happen to be cooking.—*Armstrong's Journal of travels in the seat of war between Russia and Turkey.*

Willows.—If you ask me to point out one tree more graceful than all others, I would point you to the weeping willow. Its long silk-like boughs droop not less pensively than the eye-lids of some sleeping beauty. And when the air stirs them, what a delicious motion waves among them,—where is the painter who can impart that motion to his canvass? Where the poet, whose strains have such music in them, as that which lives in the weeping willow? Where throughout all the works of nature, is an object more beautiful than this?

Caution.—Our fair readers are respectfully requested not to present a *spring of geranium* to a young gentleman for whom they entertain no more than ordinary friendship; for, since the publication of *Flora's dictionary*, it is generally understood as an evidence of *preference* over all other suitors.—Dogwood blossoms signify, 'I hate you,' and may be distributed among the grosser sex, *ad libitum*. Whenever a *ramunculus* is offered to you, you are to understand, 'how much the youth is dazzled by your charms;' exhibit then the *thorn apple*, and bid him good evening.—*Baltimore Wreath*.

The Liberator is right, in charging with inconsistency those who are 'exulting over the recent revolution in France and the present one in Poland,' and yet are silent on the subject of the insurrectionary movements of the slaves in the West India islands. Although our sympathies are more strongly enlisted in behalf of a once gallant and chivalrous nation groaning under the chains of despotism, there is no difference in principle between the tyranny of Charles X. and the Autocrat, and the damning oppression of the slaveholders; the latter is a thousand times more galling and degrading.—*Manchester Horn*.

A little colored boy who had been sent to a theatre in Philadelphia to sweep the chimneys, was frightened by a tipsy man named Wilkins, who told him a certain rope had hung Porter, showed him an old coffin, and shook some skull bones at him. The boy fell into fits and died the same night. Watkins was committed for trial by Alderman Binn.

A Picture.—In 1829, the population of Sicily amounted to 1,780,000 souls; 300,000 of these were ecclesiastics, or living on church revenues. In addition to these, there were 30,000 monks, and 30,000 nuns. Thus, it is seen, that one fifth of the whole population belong to some ecclesiastical or monastic order.

If you suppress the exorbitant love of pleasure and money, idle curiosity, iniquitous pursuits and wanton mirth, what a stillness would there be in the greatest cities! the necessities of life do not occasion, at most, a third part of the hurry.

MORAL.

From the Christian Watchman.

THE WAIL OF THE UNEVANGELIZED WORLD.

There cometh a voice from the southern isles,
From the burning Indian shore,
From the untracked depth of western wilds,
And where Africa's lions roar;
A voice that pleads in the Christian's ear,
With a clear and plaintive tone,
And bids him list to the tale of fear,
To the searching traveller known.

It speaks of the burning victim's cry,
On the heathen's vengeful pile;
And bids him see, when orphans sigh,
The exulting murderer's smile:
It points to the rolling Ganges' wave,
And the parent, standing near,
Who sinks his child in the deathful grave,
Without a relenting tear.

It tells of the untaught African,
For a skin of darker stain,
By a brother—prowder, fairer man,
Enthralled with slavery's chain.
It turns his ear to the red man's woe,
Who is leaving his father's soil,
With the heavy heart of a conquered foe,
Through a weary way to toil.

'Tis Pity's voice that is breathing low—
And, again, in bolder strain;
'Tis Pity's voice, that is never slow
To relieve a mourner's pain;
And fearful gloom is shadowing there,
Where Religion's tone is still;
And terror stalks in its wildness, where
Is no law, but a tyrant's will.

Oh, list that voice! 'tis the mournful wail
Of nations in darkness bound!
How can the heart refuse to feel,
Untouched by the piercing sound?
Creatures that reason hath never taught,
With a suffering mate will stay,
And seem with feelings of sympathy fraught—
Shall we pity less than they?

No, Christian! list to the earnest cry
From the dying heathen's shore!
Let avarice far from thy bosom fly,
And forget that wail no more;
Till the Pagan shout is forever still,
Or changed to Religion's song;
Till the earth hath bowed to the Saviour's will,
That in sorrow hath lingered long:—

Till Barmah's daughters shall join the praise
Of the great Redeemer's worth,
And Africa's wilds respond the lays,
That swell through the grateful earth;
Till he who roams by the Ganges' side,
And the red man, long unblest,
And he who watches the southern tide,
Rejoice in millennial rest!

M.

From the Lynn Mirror.

THE SABBATH.

The morning dawns in silence. The light thin clouds are tinged by the red rays of the rising sun. A translucent vapor, from the enlightened sea, goes gracefully upward, like the ancient sacrifices of the East. It is the worship which earth pays to Heaven.

No jarring sound yet breaks the stillness of nature. The doors of the villages are closed, for the inmates are on their knees around the family altar, and the humble prayer of the pious laborer ascends like the morning incense.

The streets of the city are empty. No tumultuous din is heard in the spacious squares. The windows of the long rows of warehouses are barred. The weary horse stands quietly in his stall, and loud voices are no more heard in the market place. The citizens are preparing for the duties of their solemn service. It is the Sabbath day.

A heavy flood of light rolls in silence through the azure depths of heaven. Nothing can stop its irresistible current; the immensity of space is deluged with its overwhelming brightness. The dark heavy clouds of night have rolled away fearfully before it. Their shadows are weak as the spirits of evil, before the spear of the mailed archangel. They retire in silence. So the delusion and error of the human understanding fled, before the splendid illumination of the great Messenger of God.

Presently a heavy quick sound breaks the deep stillness. It is the peal of bells.—Their loud tones reverberate through the valleys, and are re-echoed, with a thousand variations, through the cliffs of the mountains, and the oaks of the ancient solitudes.

The dwellers in a thousand cots, and a thousand splendid mansions, start at the summons. The houses of God are filled with attentive worshippers. The prayers of the poor and the rich are mingled together, and ascend on the wings of devotion, in sweet accordance, to the acceptance of Heaven.

The soul of the good man is warmed; the heart of the sinner is melted. The old man, leaning on his staff, feels himself in the presence of his Father; and grace descends on the heart of the devout, like the consecrated drops which fall on the forehead of the infant.

The sun goes down in smiles. The soft breeze of evening comes forth, like the voice of God in the garden. The words of the evening sacrifice are re-

peated in every dwelling. A tranquil serenity rests on each brow; peace dwells in every heart; and the pious traveller, through the journey of Earth, feels that he is one Sabbath day's distance nearer to his home of rest in Heaven.

The following anonymous letter was received by John R. Peters, Esq. through the Post Office on the 14th April.

'A penitent thief, hoping in the pardoning love of the Lord Jesus Christ, returns to Mr Peters the enclosed \$50, being principal and interest of money fraudulently obtained from him some years since. It is to the foolishness of preaching that Mr P. is indebted for this act of just restitution.—How safe is it to trust in the Lord! How able is He to protect our property from the evil man! If the Lord be for us, who can be against us? O, abused friend! pardon my wrong, and help to spread a gospel so honorable to God—so safe for man. How shall we escape, if we neglect so great a salvation!'

Who can find fault with a tree producing such fruit as this?—What infidel on reading this, will not exclaim, 'If the Christian be not the true religion, it certainly deserves to be.' Mr Peters has sent the sum enclosed to the Home Missionary Society, where it will be employed in spreading that gospel, which has thus turned into repentance the heart of the thief.—*N. Y. Standard*.

PEIRCE'S
FREE GROCERY STORE,

South-East corner of 3d & Noble Sts.

PHILADELPHIA.

C. PEIRCE, grateful for the encouragement heretofore received, in the sale of Groceries raised by *Free Labor*, respectfully informs those who give a preference to goods of this description, that he has lately received an extensive assortment of them, of an excellent quality, which he is enabled to sell at prices much lower than any heretofore obtained.

Having made arrangements to import the goods in large quantities, direct from the places where they are manufactured, C. P. would respectfully invite the attention of the country as well as the city store keepers, who wish to keep them, either from conscientious motives, or for the accommodation of those who are desirous of bearing their testimony against *Slavery*, trusting that he will be able to supply them on equally favorable terms with any other individual in the United States.

Among the articles for sale, the following may be enumerated, viz.

SUGARS—West India, received from Porto Rico; retailing price from 8 to 12½ cents per lb.—Calcutta and Canton, White; retailing price from 11½ to 14 cents per lb.—Lump and Loaf, manufactured from East India and Maple Sugar; retailing price from 16 to 18 cents per lb.

COFFEE—St Domingo and Java; retailing price from 11 to 16 cents per lb.

CHOCOLATE—Manufactured from St Domingo Cocoa; retailing price 20 cents per lb.

MOLASSES—West India; received from Porto Rico; retailing price 40 cents per gallon.—Sugar House; manufactured from the East India and Maple Sugar; retailing price 50 cents per gallon.

COTTON LAPS—for Quilting, manufactured from North Carolina Cotton; retailing price 18 cts. per lb.

LAMP WICK—manufactured from the same; retailing price 25 cents per lb.

SPANISH, HALF-SPANISH & COMMON SEGARS, & SMOKING & CHEWING TOBACCO—manufactured from St Domingo, Ohio, Connecticut and Kentucky Tobacco.

Indigo, Sweet Oil, Salt, Salt-petre, Alum, Copras, Blacking, Spices of various kinds, with a general assortment of all articles pertaining to a Grocery Store, including *TEAS* of a superior quality,—Spermaceti and Common Oil, Wines, &c. of various qualities,—for sale, wholesale and retail.

May, 1831.

Orders will be gladly received at the office of the Liberator; the goods immediately procured, and no extra charges made.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near the City Tavern,

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,
COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Teeth Brushes; Swan's Down Powder Puffs, Emerson's and Pomroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do Wade and Butcher's Superior do. Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Teeth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffeners, Gloves, Rouge, German Honors, Britannia and Wooden Lath ering Boxes, Light Boxes, Tweezers, Dominoes, Seratches and Curls, Hair Pins, &c.

An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. epdm